




Jan-Dec 1891

LIBRARY OF THE THEOLOGICAL SEMINARY

PRINCETON, N. J.

Division *I*

Section *7*



Digitized by the Internet Archive  
in 2015





Entered at the Post Office at Brooklyn, N. Y., as second-class matter.

Vol. IV.  
No. 3.

BROOKLYN, N. Y., MARCH, 1891.

Subscription Price,  
25 Cents Per Year.

IN OUR LISTS of the missionaries at work in Brazil given in the February number the names of the ladies under the care of the Methodist Woman's Missionary Society were, through inadvertance, omitted. They are a devoted and successful band and are doing a grand educational work.

At Piracicaba are Miss M. H. Watts, Miss Lida Howell and Miss Sallie M. Phillips. At Rio, Miss M. W. Bruce, Miss E. W. Granbery, Miss Yarrell, Miss M. B. Jones, Miss Marvin and Miss Lulu Ross.

IT IS EXPECTED THAT Mr. Myron A. Clark will soon go to Brazil as the representative of the Young Men's Christian Association of the State of Missouri. He will go as American General Secretary to organize Association work on the American basis in Brazil.

Mr. Clark is at present the Assistant General Secretary of the Kansas City Association. He is a graduate of Macalester College, Minn., a classmate of Messrs. Hall and Underwood, now in Sao Paulo, and has been engaged in Association work at Minneapolis and Faribault, Minn., and in Lexington and Kansas City, in Missouri.

The following resolution was passed by

the State Committee in December in regard to the attitude of the Committee towards the sending out of Secretaries to do Association work for young men in foreign lands:

*"Resolved, That the State Committee of the Young Men's Christian Association of Missouri will not advocate or assist in sending Secretaries to foreign fields except on the solicitation or request of some evangelical ecclesiastical authority doing or directing work in the general field where the Secretary is to go, and then only for the purpose of engaging in distinctly Association work."*

It may be added that such an invitation has been received.

THROUGH the courtesy of Rev. H. A. Tupper, D. D., Corresponding Secretary of the Foreign Board of the Southern Baptist Convention, we are informed that at its meeting in February, the following were appointed as missionaries to Brazil.

Rev. T. T. Martin, of Mississippi, to Rio de Janeiro; Rev. W. E. Entzminger, of South Carolina, to Bahia; Rev. J. L. Downing, of Missouri, to Minas Geraes, (probably to locate at Juiz de Fora.) These youngmen, two of them with wives, will sail next mid-summer.

There is, of course, abundant room for

the new missionaries who go out to reinforce the Baptist missions already established in the large cities of Rio and Bahia. We cannot, however, refrain from expressing the hope that Mr. Downing may be sent to some of the many interior towns which are open to the Gospel, but which are without any Protestant missionary, rather than to Juiz de Fora, where the Methodists are already doing so good a work and have both church and school.

THE treaty of reciprocity recently proclaimed between this country and Brazil, and the postal subsidy bill, just enacted, will undoubtedly bring the two republics into very close commercial relations. Increased facilities of communication will bring new opportunities of evangelization. American merchants are already devising plans for sending large quantities of our products to our Southern neighbors. May we not hope that American Christians also will be stirred to new zeal in sending in the same direction Christian literature, Christian educators and Christian preachers?

CORRESPONDENTS often write to us to be put in the way of obtaining general information about Brazil. To such inquiries we are never able to give satisfactory replies, since the list of books which have Brazil as their subject is so exceedingly meagre. To meet in part this want we give this month the first installment of an address, hitherto unpublished, by Rev. G. W. Chamberlain, before the Geographical Society. It will be continued in at least three numbers of our paper. Mr. Chamberlain has lived for so many years in Brazil that he is an authority upon all matters pertaining to it. Our readers do not need to be told how enthusiastically he is devoted to its interests.

SOME OF OUR READERS will remember the interesting story given by Mr. Cham-

berlain in February number of BRAZILIAN MISSIONS, 1889, of Two Vows and of Two Bibles. The man who made the vows, the second of which resulted in the formation of the flourishing church at Botucatu, was Sr. Domingos Soares de Barros. He died on the 22nd of December last. The following are the provisions of his will, which in some of its features is unique.

He leaves \$25,000 and the lot next to his house to the Botucatu School; \$15,000 and the house in which he had lived, together with its furniture, he leaves for the founding of an Evangelical Hospital in Botucatu; \$2,500 to the Botucatu Presbyterian Church; \$1,000 for the support of an evangelist to labor in the Botucatu field; \$1,000 to the poor under the care of the pastor of the Botucatu Church; \$2,000 to the first two orphans who shall after his death be married in the same church; \$2,500 to the *Missoes Nacionais*; \$2,500 to the Evangelical Hospital in Sao Paulo, and \$500 to the woman who should be with him when he died. All were pleased that it was his own niece who came in just before his sudden death and who will therefore receive this legacy.

REV. W. A. WADDELL writes very enthusiastically of the Sao Paulo school. "It is," he says, "an honor to the American name, is thoroughly up to any standard in its work in all directions, and has few equals anywhere. Dr. Lane has worked the Bible into the school in every department, and the school is an active and valuable part of the *propaganda*. The college will be of value only so far as it is a natural outgrowth of the present work. All the men on the field are more than anxious for a growth of the school work outward in parochial schools. Teachers, material and opportunity are ready."



MR. JOHN KNOX HALL who went out last year to Sao Paulo as a self-supporting missionary, in a private letter writes :—"I am hale and hearty and have not lacked for bread and butter at any time. I am teaching English and studying Portuguese and I think making as much progress as those who are under the Board."

He has mapped out his theological course and expects in three years to be ready to enter the ministry. Beside his chest of carpenters tools, Mr. Hall took with him Owen's Complete Works, the gift of Rev. Dr. Stewart, who said as he gave them :—"If you study these thoroughly you will have a full course in theology."

Mr. Hall has already sufficient knowledge of Portuguese to act as Superintendent of the Sabbath School of the Sao Paulo Church.

AT LAST ADVICES the Constitutional Assembly were engaged in the work of revising the Constitution, promulgated by the Provisional Government. The articles relating to religion have been modified in some particulars. The provision requiring religious marriage to be preceded by the civil ceremony, was stricken out by a vote of 77 to 68. The celebration of the ceremony was made gratuitous. To the article which gives a secular character to cemeteries, was added a provision allowing every religion to make use of the funeral rites in relation to persons professing that religion in case such rites be not contrary to law and public morals. The provision excluding Jesuits from the country and prohibiting the establishment of convents was stricken out by a vote of 94 to 62.

The provision depriving the clergy of political rights was adopted. Strangely inconsistent, however, with this is the section which reads:—"No Brazilian citizen

can be deprived of his civil or political rights on account of his religious belief or ecclesiastical functions, nor will he therefore be exempt from the performance of any civil duty."

We rejoice to see that the Constitution abolishes lotteries which have been and are such a curse to the country.

---

### A PRIEST ENLIGHTENED.

---

FOR SOME YEARS, a priest who had been carefully educated in the city of Rome exercised his functions as priest to the liking of a large majority of his flock. But because he was a very religious person, and much interested in the spiritual welfare of his flock, he became distasteful to a strong minority, who persecuted him in every way possible. Finally they sent a petition to the Archbishop, who ordered him to Bahia. The priest, like Dr. McGlynn, defied the Episcopal authority and replied "to Bahia I will not go," and did not. Not long after the priest was suspended from his functions. But all of his parishioners have not forsaken him. Every Sabbath upwards of 60 persons gather in his house, where he reads for them the word of God, afterwards preaching to them. He continues to baptize children, not, however, according to Romish innovation, but with *water* only in the name of the Trinity. He says no more masses, because, says he, "They do not signify anything, nor have they any value." Not long since an old friend came to him with two milreis to pay for a mass to be said for the soul of a deceased relative. The priest said to him, "I do not believe in the mass, it will do no good. I will take the money if you do not wish it, and give it as an alms to some needy person." This

priest is poor and lives with his former assistant. When they have need of anything he tells the people who come to him on Sabbath. During the week following one and another send him something, and in this way his simple wants are provided for.

The people are in a quandary. The teachings of the priest, as a whole, are in harmony with what they have heard of the Protestants. Some have said, "Why, we can now go to the evangelical services." Already there is a marked change in the mode of thought of many of our bitterest enemies of other days. We pray that the Holy Spirit may use this humble priest to bring many to the light.

---

#### LETTER FROM REV. DE LACEY WARDLAW.

*Dear Brother McLaren:*

Nine months ago I determined to write you something from the field. When I left the States for the new Republic all was uncertain, but every one hoped it was a change for the better. I have no doubt but what it was a beneficial change; but as I told you our success depends not upon the form of government, but upon our faithfulness in preaching and living Christ.

As you know the new government decreed a provisional constitution, which provided for the separation of Church and State. That was good. It also prohibited the residence of the Jesuits, certain of the Catholic clergy were disfranchised, the civil marriage was made obligatory, and the clergy were deprived of the right of holding office. Many Protestants who ought to have known better applauded these measures. I criticised them in the two columns of the *Libertador* which I have conducted for five years. At present the *Libertador* is

the official organ of the State Government. I criticised them as a sacrifice of republican equality, as intolerance towards the religion of the majority, as giving a ground of complaint against the Republic and making many Brazilian priests, who are Brazilians first and Papists next, ultra-montane. I criticised it as unnecessary from a religious point of view, because under the monarchy we Protestants with the open Bible gained ground from the established church, and by the faithful use of the same means we can gain this land for Christ. I am glad to see that by the Constitutional Assembly these things are being changed, and while all marriages must be registered, the civil ceremony is optional. This is as it ought to be, for with these changes they have the same liberty they have in the United States. As it was they had not full religious liberty, and if they were restricted to-day, we or some other class might be restricted to-morrow. With an open Bible and freedom to preach a free Gospel, the Christian Church need not fear to meet Satan in whatever form he may present himself. If Brazil is not won for Christ, the fault will be with the Church, and not because of the presence or political rights or liberty conceded to the Jesuits or any other class of men.

Men's first experiences in Brazil are very different. My first trip away from my Station was very different from brother Porter's. I had a bed with lace curtains and an embroidered hammock. Rum was poured into my bath, and when I washed my hands and face my hostess insisted on pouring Florida or rose water into the basin. While finding many things different, you find many things pleasant in this part of Brazil. Of course all my experiences have not been the same, but there is variety in the *Brazilian Idea*. In this part of the country I have slept under thatched roofs and in houses with dirt



floors, but have not had to complain of a lack of cleanliness in my immediate surroundings. This may be due to the general use of hammocks, of which there is generally a clean one for an honored guest.

The country is everywhere open to the preaching of the Gospel, and since my return I have rarely been insulted, and not stoned during the ten months that I have spent here.

We have just opened our school with twenty-three pupils, and have every prospect of success. Our efforts to build a church have not been successful, but after getting the foundations up to the floor level, we were obliged to finish a small building to be used later on for a school, but present as a chapel. This is now full, and last night we had more people outside than could be accommodated inside. Now that the rainy season is coming, we will lose this large congregation. We have received six persons on profession of faith and have candidates here and at Baturite. Last week Dr. and Mrs. Harrell arrived from the United States to reinforce our Mission. We hope now to visit our congregation at Mossoro, where we have received in all twenty-six persons, who have been widely scattered, and again to visit Natal in the same State. We have been well received there, and many Brazilians have urged us to settle a missionary there, but lack of men has prevented us from following up our first visits to Natal. Within the past month I have received a letter from there from one who professes to be converted. The fact is, I have never known an effort that has been followed up that has not resulted in the formation of a congregation of Protestants.

*Ceara, January 26th, 1891.*

THE Archbishop of Bahia has addressed a long letter to Congress asking it not to persecute the Church. If the constitution, he says, wounds the religious fibre of the Brazilian people, there will result therefrom a permanent conflict, which everyone should consider the greatest of calamities.—*Rio News.*

## THE CONSPIRACY OF TIRA-DENTES.

In 1789 the monarchists rejoiced themselves over the body of the immortal Tira-Dentes, the first republican martyr of Brazil.

It is of Tira-Dentes' insurrection, or rather "The Conspiracy of Minas," as it was then called, that I want especially to write.

This insurrection took place in the now State of *Minas Geraes*, then a province of Brazil, which, as we all know, was at that time a colony of Portugal.

The liberal ideas which prepared the great French revolution worked upon the minds of some Brazilian young men then studying at the "University of Coimbra, Portugal.

These students, twelve in number, among whom were Gonzaga and Peixoto, secretly established a republican club.

When these students graduated, some of them went back to Brazil, where they soon acquired high positions, for they were men of great intellectual capacity. But the republican ideas never left them, and now more than ever were they willing to make the independence of Brazil and establish a republican form of government in their country.

They communicated their ideas to some prominent citizens of Ouro-Preto, capital of Minas, and some officers of the army, among whom was Jose Joaquim de Silva Xavier, standard-bearer of one of the regiments of cavalry, known by the nick-name of Tira-Dentes (Teeth-Drawer), because when young he exercised for a while the profession of a dentist.

Now Tira-Dentes was taken with great enthusiasm for the independence of his country, more perhaps than any other, and made himself very conspicuous by

inviting other officers to join in the conspiracy.

They adopted as national colors the red and blue, and the flag was to have a triangle in the centre of which was to be seen the eye of Providence.

The insurrection was to extend over the three provinces of Minas, Rio and S. Paulo; this explains the triangle. They had also adopted a latin inscription.

Which means:

"Liberty, even if it comes too late."

Everything was now ready and they were only waiting for the time when the people were to go and pay the heavy taxes imposed on them by the Portuguese government and which they had to pay every year.

Now, as it is natural, the people hated to pay these heavy taxes, and of course they would join in the insurrection.

The chiefs of the conspiracy were Tira Dentes, Gonzaga, Peixoto and four others.

Everything was going thus far very well, when some difficulties broke out between one of the chiefs and Joaquim Sylvério dos Reis, an officer who had joined in the conspiracy.

This man went and told the Governor of Brazil about the conspiracy.

Immediately Gonzaga, Peixoto and some others were taken to prison.

Tira Dentes was then at Rio de Janeiro, and when he heard that the conspiracy had been discovered, he hid himself in a house in the street now known as Gonçalves Dias, but was discovered and taken to prison.

This happened in the latter part of 1789, perhaps in November.

They were tried and condemned to death in 1792.

But pardon was granted to all except Tira-Dentes, by the Queen of Portugal, Maria I., known in history as "Maria a

Louca" (Mary the Foolish).

They were all sent as exiles to the African coast, with the exception of Peixoto who was found dead in his prison, some say murdered.

Tira-Dentes was executed on the 21st of April, 1793.

His body was divided into five portions and sent to different parts of Minas to be shown as an example.

His house was pulled down and salt was thrown on the ground so that nothing could grow in its place any more.

His children were declared *cursed* for three generations.

The house where the unhappy Brazilian patriots used to have their sacred meetings is still to be seen near Ouro-Preto, Minas Geraes.

The dream of the poor "Mineiros" is a reality at last: Brazil is now a republic!

May God bless our dear, sweet country, and guide for the good those who are at the head of its government at present!

MANUEL DA COSTA GOMES.

*Philadelphia, January 29th, 1891.*

WE find the following statement in a New York paper. Those who are familiar with the course of events in Brazil will be a little perplexed to understand what is meant by the intimation that the Roman Episcopates in Brazil are based on religious liberty.

The Pope has appointed a commission to study the religious situation of the South American republics with a view to reorganizing the Episcopates on a system similar to that prevailing in Brazil, which is based on common law and religious liberty. He is of the opinion that the era of concordats has passed, and that the Church has everything to gain by claiming simply a reign of liberty for all.

## THE CONDITION AND PROSPECTS OF BRAZIL.

AN ADDRESS BEFORE THE GEOGRAPHICAL  
SOCIETY IN NEW YORK, DEC  
EMBER 19TH, 1889.

BY REV. G. W. CHAMBERLAIN.

Arnold Guyot, in his book, "The Earth and Man," in the spirit of a devout philosopher calls our attention to the fact that the contour and relief of the continents of the earth, the shape of the dry land, is a divine prophecy of the development of the human race. In this he was anticipated by an older physical geographer whose exclamation is:—"The sea is His and He made it; and His hands formed (or fashioned) the dry land"; with a purpose as minute and as definite as that with which the most skillful watch-maker forms the wheels of his watch. Guyot laments that the word *Geography* in its limited and restricted sense does not express the truth, and [that the word *geology* was not at his service to express the science of the earth. He was anticipated in this also by that older geographer who said, "In His hand are the *deep* places of the earth; and the *heights* (the summits) of the hills are His also."

In a word, Physical Geography calling our attention to the handwriting of the Creator in the material earth fore-casts the drama of humanity to be enacted on it. But what has all this to do with the subject?—*The conditions and prospects of Brazil*. Much every way, since it determines that that land shall be:

1. One and indivisible.
2. A healthy habitation.
3. A Theatre for the congregating the families of the earth.

I. Any atlas of physical geography will show that Brazil is separated as it were from the rest of South America. See that great belt of green indicating the two great hydrographical systems which surround Brazil as with broad arms, and consider that the slightest depression of the earth's surface would have left Brazil an island. It is said that in the rainy season you can pass from the headwaters of the confluent of the Amazon to the headwaters of the river Platte in a Rob-Roy canoe. Consider the rivers and you will have a fore-ordained answer to the surmise which has been raised (by correspondents about Brazil,) as to whether it can maintain its unity; as to whether Brazil will ever be divided into one, two or three nations. Its topography and configuration have predetermined the question. There is no chance for a division. You will see this by the way the waters run north and south from the vast water-shed which embraces the region between 15° and 20° south latitude. Divide the country if you can. You can not. No more than ours was to be divided. Secession was a rebellion against civil government not only, but it was a rebellion against divine law written on the earth, and therefore impossible. Brazil, by eternal determination, is to be one and undivided.

II. But is it habitable? The question, "Is Brazil healthy, a healthy place for living?" arises because it is a region of the earth of which we possess a very limited knowledge, acquired through our trade at the shipping ports merely; so that the information we have received of the healthfulness of some of those ports has given us the impression we have of all Brazil; as though New Orleans were to be considered a type of the healthfulness of the United States.

Study that map and you will realize



that there is there prepared an immense theatre for the development of the drama of human life; since He whose hands formed the dry land has pushed up Brazil high towards heaven, so that even in the inter-tropical regions it is a "habitable part of the earth."

III. Physical geographers call our attention to yet another very significant fact. They tell us that the old hemisphere, by the contour of it, foreordained the *separation* of the human family, the division and scattering of the families of the earth; whereas the new hemisphere tends to the *congregation*, the gathering together of the peoples. What they discover written upon the face of the earth, we perceive in the history of the last century rapidly advancing in our country, so that from every quarter of the earth they are coming in and fulfilling the eternal purpose written upon the very physical geography of our land. It is in vain for our legislators to close the "Golden Gate" against the Asiatic, or Castle Garden against the European. Just as surely as water seeks its own level, so the peoples inevitably seek our land, and they will come. There is no wisdom in Congress or in any body of men to bring about a law which shall defeat the eternal law. Come they will, and it were better that we adjust our shoulders to the burden of receiving them in the spirit of the precept, "Freely ye have received, freely give." The blessings of our civilization and liberty belong to the nations of the earth; and in the possession of that divine truth which God has given us let us see to it that these nations shall have part in the blessings which have been given to us as a precious legacy.

A similar theatre has been prepared on the southern half of this continent, in what we now know as the United

States of Brazil. Vast area, healthfulness and indivisibility all point to a congregating of the families of man and a development in the near future which will illumine the text of that wonderful Psalm of Life in the eighth chapter of Proverbs, in which Wisdom is described as being with Him in the beginning and taking a special delight in the formation of the earth, rejoicing always before Him, rejoicing in the habitable part of the earth: and this before the earth was inhabited, before it was formed, before the foundations were laid. Anticipating His dwelling place with man, the "Son of man" was looking forward to the time when the earth should be peopled and the development of the divine purpose carried forward.

It is remarkable that just as we are fearing that we are having a little too much, a little more than we can adjust, of this immense tide of human life, Brazil, which has been reserved for such a time as this, is thrown open and is stretching out her arms to all the nations of the earth and asking for labor to develop her resources. See how the marvelous providence of God has held that vast territory until our day.

[To be continued.]

## Brazilian Missions.

*A monthly bulletin, containing the latest reports of missionary work in Brazil, is published at Brooklyn, N. Y.*

*Terms, 25 cents per annum, payable in advance. Outside the United States and Canada, 37 cents, or 18 pence.*

*Small amounts may be remitted in U. S. postage stamps.*

*A limited number of advertisements will be received at the following rates:—One page, \$5. Half a page, \$3. One quarter of a page, \$1.75.*

*Address all editorial and business correspondence to Rev. Donald McLaren, D. D., 372 Lewis Avenue, Brooklyn, N. Y.*







Gaylord Bros.  
Makers  
Syracuse N. Y.  
PAT. MAR. 21, 1908

*For use in the following collection*

I-7 v.4  
Brazilian Missions

Princeton Theological Seminary-Speer Library



1 1012 00310 1260